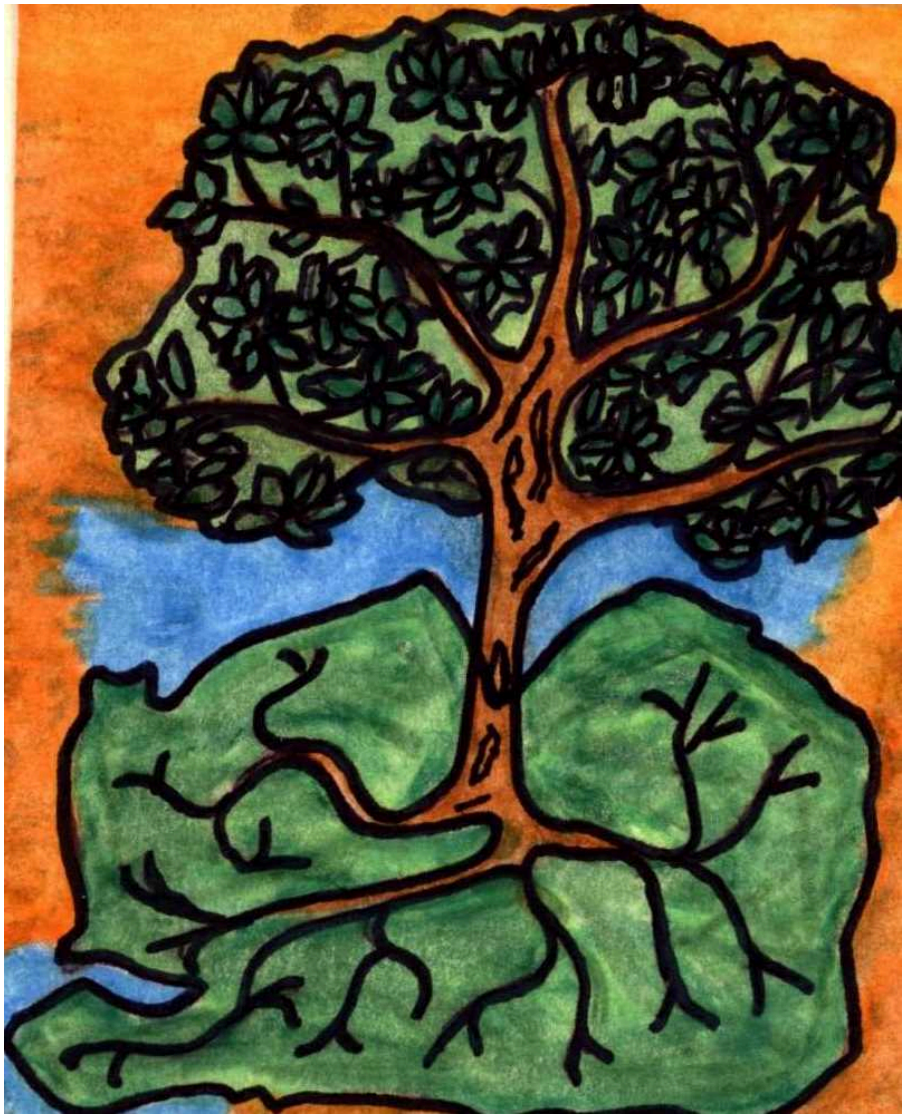

Arisen from the Ruins

Decline and Fall

There would not be a nuclear event, no horrible act of terror, no sudden drastic change in climate. Simply everything would worsen. This would be similar to the collapse of the Roman Empire.

This collapse would not be so noisy, violent, or immediately catastrophic. It would be more a loss of confidence, which would grow and spread, damaging all the levees and dams of the world's economic, social, and political institutions.

This near future scenario would specifically focus on the collapse of the global economic system, and the decline of the international influence of the USA. The only superpower in the world would become increasingly self-isolated, after it had bankrupted itself in wars of choice, the outsourcing of its manufacturing, and constantly living beyond its means.

The attempts by the US to control oil resources beyond its borders could lead to conflicts abroad, especially with China. In the end, the US would lose significant supplies of oil and gas. This would lead to an economic depression, as every aspect of daily life was dependent on a huge supply of cheap oil. In addition, the enormous amount of imports from China would become much more expensive and unaffordable for the American consumer.

The misguided era of globalization would end, resulting in many fewer economic links and a much greater level of political tensions.

Similar problems would occur in other parts of the world too, particularly in Europe. The European Union could be severely damaged or destroyed by the collapse of the euro. Instead, the hundreds of local cultures that have historically been Europe's greatest strength (and its greatest weakness) could cultivate their own gardens once more.

In the least developed parts of the world, life would go on much as it always did. Local elites would plunder and oppress as usual. The Collapse would mean though, that what was once the First World would become more and more like the Third World always has been.

Borders could be redrawn in countries and regions far too large to be able to continue to sustain themselves economically and politically. Canada might devolve into three or more new political entities: Quebec, Ontario, and British Columbia, for example. Native Americans could claim some of the leftover territory as well, while the populations of other

provinces could be cast adrift politically.

What had been known as “The American Way of Life” might end not with a bang, but with a whimper. An economy based on supply lines from distant China is obviously unsustainable and would cause immense damage to American consumers when it collapses. Domestic lifestyles, dependent on cars to obtain every necessity of daily life, would become unaffordable and unobtainable except for the wealthiest part of the population.

Unresponsive governments at the national and state level would become more and more irrelevant. Demagogues would exploit the newly poor and former middle classes with the easy spread of lies through a compliant media, made even easier by misusing the web.

Like the decline and fall of the Roman Empire, most Americans would not be aware that their society was coming apart at the seams. Even for those aware of it, they would try to hold on to what they have: consumption of commodities. Some would even think that system would be worth fighting for to preserve.

Others would take refuge in the bread and circuses of the day, such as “reality tv”, the mass talent shows of amateurs where the audiences believe naively they are selecting the winners, gambling, or at the other extreme, faith in apocalyptic fundamentalist Christianity, spirituality cults, or circus barkers masquerading as gurus and prophets.

Would there be any alternative to this decay and collapse?

The simple answer is “yes”.

A New Society

Project Alphistia would be a group of like-minded people who would leave behind the chaos and insecurity all around them, and move somewhere new to build a society

according to their own ideals. They would call this homeland “Lesenum” and they would call the country they want to create “ Alphistia”.

The end of the Roman Empire was followed by what we nowadays call the “Dark Ages”. It was not the end of civilization, although many examples of barbarism could be cited from this period. The main feature of the centuries following the collapse of the Roman Empire was that there was no longer a central authority and the stability that it provided.

The Dark Ages had glimmers of light. One was the monastery. The monastic communities preserved (some) of the learning of the past, and provided stability and subsistence to many who otherwise had little chance of survival. The state was very weak or non-existent, and it was centuries before Charlemagne’s Empire came into existence in just one part of the former Roman Empire, and it did not last for very long. Eventually the feudal system evolved, but that would hardly be a model for future societies.

Out of these ruins of former powerful countries, new and smaller societies could develop. Alphistia would not be a monastery or order of monks, but a small nation-state that would seek to preserve the knowledge of the past, build upon it, and provide a secure and stable life for those who could make their way to its territory. Alphistia would be secular and its “gods” would be knowledge and learning.

Whatever land Alphistia could obtain for itself in the vacuum of the Collapse would be much smaller than the nation states of today. Defending a small amount of land would be easier and more likely successful than for a country with an area larger than a thousand square kilometers. A post-Collapse world would likely be just as dangerous as the era that came before it. There would surely be Vandals and Huns of a new type. Alphistia would have to be able to defend itself, unlike the unarmed monks of old. The smaller

the land area, the easier it would be to protect.

No Superpowers

What would become of the dominance of the United States in world affairs? Probably the USA would still exist in some form, much as the Holy Roman Empire existed to a greater or lesser degree in the centuries after the fall of the Roman Empire. But no empire lasts forever, and the ossified political institutions of the US and the inability to control such a vast territory politically or economically would be more obvious with each passing decade. With a gigantic arsenal, including nuclear weapons, it would be hoped that the effects of the empire's collapse would make these weapons obsolete, since the fuel to operate them, and the spare parts to maintain them, would no longer be available. That hardly means that the many millions of small arms would disappear however, and the threats they might cause would be real and dangerous.

China's intention was never to dominate the world politically, although it could be argued it intended to be the world's dominant economic power. But there would be little fear of an invasion of non-Asian territories by the Chinese. China has had its periods of isolationism, and the communist elites may return to such policies for self-preservation. More than anything else, they lust for power in their own country. Russia is only interested in imperialism over the territory of the former USSR. They would be too involved in their own domestic problems to attempt foreign adventures.

Self-sufficiency and Reuse

Alphistia would need to be as economically self-sufficient as possible, although some trade links might develop with neighbors if they were also stable. But the days where manufactured goods made by low wage labor thousands of miles away were then shipped to their markets using scarce fuel would be over and done with. Alphistia would not have a petroleum-based economy, but would instead rely on electrical power from renewable resources. And it would not

measure the quality of life based on perpetual economic growth. In many ways it would be a steady-state society. Politically, Alphistia would be democratic and self-governing, although it might need to align itself with more powerful states for its own protection. This would reflect the idea that Alphistia's focus would be local, not global, with vigilance for its self-preservation. However, it would be an independent, sovereign nation.

Even in the Dark Ages there was trade between people living far from each other who could provide products that could not be obtained locally. Alphistia would have such trade too with those who had something desired. Not every product could be made inside Alphistia, due to geographical and climate conditions or technological know-how. But Alphistia would not be a victim of "globalization". Foreign trade would be a small but necessary part of the economy, not the main part of it, and not an Achille's heel.

The history of the twentieth century is full of the misuse of technology. Nuclear energy was probably the most frightening of all, with the USA unleashing the development of nuclear weapons. The use of nuclear energy for peaceful purposes has been an illusion. It created enormous waste which could not be stored securely. Nuclear power plants were prone to accidents and were always targets for sabotage.

The internet was a more useful technology, which could be used inappropriately by individuals and states, but increased connections for people in their everyday lives with others near and far away. It also provided an exponential growth in information available to ordinary people. Any technological collapse would harm the worldwide connectivity of the web, but local internets could be recreated and much information could be saved and put to use.

The oil-based economies of the twentieth century would be a thing of the past. Like coal, oil and gas are finite sources,

and cause enormous pollution.

Alphistia would have a non-petroleum based economy, not only because of necessity, but out of choice. Instead, it would develop hydroelectric sources of power, making use of natural waterfalls and building many dams, large and small. Solar and wind power would supplement hydro power.

These renewable sources are limitless and non-polluting. Together they would provide adequate amounts of electricity to power the Alphistian economy.

Alphistia however, would not be structured for energy wastage. Alphistia would have electric trains and electric cars and trucks, but most households would not have their own private vehicles. A dense rail network and good city planning would make it easy to get around for the average person, along with walking and using bicycles. Houses would be small, and most people would live in apartments with electric heating and lighting from small generators on site, with energy provided primarily from the sun.

The key to any use of technology in Alphistia would be whether or not it would be of benefit to society, not tech for tech's sake, or to provide profits for slick marketers creating obsolescent technology endlessly.

Wherever Alphistia might be located, the leftovers from the previous dispensation would not be far away. Society before the Collapse wasted enormous amounts of its resources and disposed of colossal amounts of what they considered garbage: plastics, machines that were replaced, cars that were junked, clothing that was no longer the fashion etc. Alphistia would reclaim some of these materials for reuse or reprocess them for new uses. Not everything could be recycled, simply because a good portion of what was left over from earlier days was dangerous or unsafe even when it was new. But Alphistia would not only reprocess what it could from the past, it would do the same with its own

resources and its own waste.

A Land of Our Own

Project Alphistia would seek a territory that would be least likely to be harassed by neighbors near or far away. Parts of Canada that are thinly populated might be a possible location, especially areas with a relatively mild climate. Project pioneers would also need to be able to reach the territory in a period when travel would be much more difficult than in recent years.

It would not be easy for people to get to Alphistia if international air routes were disrupted. Since Project Alphistia would welcome people from all over the world, there would likely be people from distant places who would try to reach Alphistia to live. Project Alphistia would exist after the creation of the Lesenum to assist these immigrants.

Alphistia's population would undoubtedly be small. It would be difficult for immigrants to get there, and the territory would not be able to support a large population. Also, all immigrants would have to be committed to Alphistia's core values and be willing to learn the Alphistian language before they immigrated, or soon after. For this and other reasons, all the project's forecasts work with an estimate of about 275,000 people on a territory of about 850 square kilometers.

Alphistia would not be for everybody. People would choose to come to live there, decide to stay, or choose to leave. A small minority would not find that a secular, autarkic, welfare state with its own language would not be how they want to live. They would be free to emigrate. Of course, Alphistia would be a refuge of stability and civilization in a harsh and dangerous world. It would be debatable whether those who might leave would find the situation better outside Alphistia.

Young people would be encouraged to spend time outside Alphistia, but would always be welcomed back. This would

be similar to the culture of the Amish, who gave their young people a year off from their traditional way of life to see what the outside world was like. They called this “rumspringa”. Some of the Amish young people left for good, but the majority came home. That would be the purpose of “rondlokse” as well. Once a young Alphistian could see for himself or herself the chaos and cruelty of the outside world, most would be happy to return to the Lesenum.

The world of the past and the world of the near future share common traits: uncertainty, instability, fear, cruelty, and want. Alphistia would be a refuge from such a stormy world. It would do its utmost to create a secure life within its borders, and to preserve that. The people who would live there would want such security, and would choose that over the “freedom” of the chaos and inhumanity of the recent past and current outside world.

Alphistia would not make the mistake of past ideologies which promised to save humanity (like communism) or which pretended to already be “the last hope of mankind” (the USA). Alphistia instead would try to be a beacon in the darkness for those seeking a safe haven. It would not promise to be all things to all people, but instead would be a place for like-minded individuals to be part of a decent and civilized society. Certain fundamentals would be shared in this society: representative democracy, economic democracy focused on co-operatives and small family-owned firms and farms, stewardship of the earth and its natural resources, self-sufficiency, a social policy with state-funded programs to nurture and enhance the individual’s course through life, and the creation of a rich new culture based on the everyday use of the Alphistian language. Within this framework the traditional political discourse could thrive (and rage). Alphistia would have a multi-party political system, a lively media free of state control, and plenty of individual opportunity for self-expression and dissent. But the core of Alphistia’s being would be the self-preservation of the Lesenum, and in that all Alphistians would be united.

Alphistia would be a refuge from what the world had become: unstable, unsafe, with people and groups with unpeaceful intentions.

Conclusion

Current events create feelings of uncertainty and insecurity for most people. Most long for a safe existence for themselves and their families, but as individuals many worry there is little they can do. Some take refuge in religion, others throw caution to the wind and live only for today. Others think that their only chance of survival is to go off the grid and live alone in the wilderness. For some - perhaps only a few - the ideas and proposals for a new society like Alphistia will appeal. For that reason, Project Alphistia has been established, and those interested are invited to participate in creating the Lesenum.

The Alphistian System of Government
Second Edition 2021
By
Anthony Skaggs

Chapter I: Introduction

Alphistia is a constitutional republic, with a parliamentary system of government, elected by democratic means. This booklet explains Alphistia's political system, its legal system, its local government institutions, and the role of political parties. There is also a chapter about Alphistia's social policy, based on the shared norms of Alphistian ideology.

Governments exercise power, whether democratically, in authoritarian ways, or through dictatorship. Most

people alive today do not live in democracies, and democracy itself is not a very old system in practice. While it is true that practice makes perfect, even in democratic societies, there is always the danger of an over-concentration of power, institutionalization of bureaucracy, and the development of unresponsive government. There are also the dangers of corruption and the cynical manipulation of popular opinion which undermine democracy. Not even the oldest, most powerfully democratic countries are immune to such decay from within.

In recent years, there has been growing tension between supranational institutions controlled largely by unelected economic elites worldwide, and neo-nationalist political movements that draw on an ugly historical past. Globalization by its nature is undemocratic, particularly the dictatorship of “market forces”, and the inward-looking nativist movements exploited by nationalist politicians are hardly an acceptable alternative. In a very small way, Alphistia seeks to be an antidote to such poisonous developments.

Alphistians choose their own system. They would have a democratic system based on the best practices of the past and present. The chief advantage would be Alphistia’s small size: a population small enough to be accountable to its citizens, through their elected representatives. Local government in particular, would allow for direct citizen participation. Economically, it would participate in globalization on our own terms, to its own advantage. Socially, it would develop a way of life and culture that complements its citizens’ shared values based on community, humanism, and the well-being of its people.

Chapter II: The Constitution

The Alphistian Constitution's preamble begins:

"We are a nation, and we call our country Alphistia. We come from many lands to create a new society, and provide ourselves lives of freedom, justice, order, and prosperity."

It is the basic law for Alphistia, prepared in advance for the nation's use upon its founding. It is modeled on democratic constitutions of other countries, in particular the USA, Canada, and Germany. In Alphistian, the document is known as "De Anselrit" (The First Law).

There are 72 articles in concise and clear language outlining Alphistia's national and local government and its legal system. (Articles 1-29). The second part of the Constitution is the "Charter of Citizen's Rights" (Articles 30-45), the third is the "Charter of Social Rights (Articles 46-60), and there is a concluding section of general administrative articles, with several concerning the separation of church and state (Articles 61-72).

The Constitution clearly states that Alphistia is a republic, with the source of power coming from elected assemblies. The primary institution of government is the national parliament, which is called the Kilrete. Elections are democratic between competing political parties, with seats apportioned in the Kilrete by proportional representation. Elections must be held every four years.

A government is formed by one or more parties with at least 50% of all seats in the Kilrete. The leader of the largest party in the coalition is the leader of the government, and is called the Spor. The Spor is President and Prime Minister of Alphistia. He/she appoints a cabinet from the parties in the government, called the Stat Rad. The Stat Rad consists of all the heads of the ministries (there are 16 of them), plus the Spor.

Local assemblies in the provinces and towns (called “Samenten”) elect members in similar ways, although village councils are generally non-partisan.

The Stat Kort is the supreme court of Alphistia. Because of the country’s small size, it hears cases of national importance, as well as appeals from provincial courts. It consists of five judges, nominated by the national lawyers association, appointed by the Spor, and confirmed by the Kilrete. Its primary role is to apply the Ritkoda (Law Code) according to constitutional principles. The Alphistian Constitution is considered to be a clear document which does not need continuous interpretation by judges as if they were oracles. Juries are not a part of the Alphistian legal system, and the death penalty and torture are forbidden.

The Charter of Citizen Rights gives each Alphistian many human rights: equality before the law without regard to race, national origin, color, sex, sexual orientation, or religious belief. There is freedom of speech, press, and privacy at home and in the workplace, and written and electronic correspondence is protected from government inspection except when ordered by the Stat Kort.

Citizens may protest peacefully, and if arrested for any reason, must be charged within 24 hours or be released. Citizens are not required to incriminate themselves, and defense attorneys must be available. Alphistians are free to own their own businesses, and if in need, to be provided housing by the government.

The Charter of Social Rights gives citizens the right to organize and be members of labor unions and political parties, and other organizations of civil society. Adult citizens have a right to a basic income during unemployment, disability, while studying in college, or when retired. There are guarantees for paid vacation, sick leave, maximum work hours, and a right to employment or retraining when needed. Same sex marriage is legal, and freedom to be religious (or not) is guaranteed. Articles 64-67 regulate religious institutions to guarantee separation of church and state. Divorce and abortion are legal, and women have equal rights to men. Guns are strictly regulated.

The Alphistian Constitution may be amended by the Kilrete, but any proposed changes must be approved by three fourths of its members, and confirmed by three fourths of the voters in a referendum. Non-citizens in Alphistia are treated according to international norms of human rights.

Chapter III: The Kilrete

The national parliament of Alphistia is called the Kilrete. The origin of the word is not known, but it goes back to the earliest descriptions of Alphistia in the late 1960s.

The Kilrete is be unicameral, and would have 65 members (excluding the Spor). Representatives are elected for a regular term of 4 years. There is a maximum number of 3 terms for members, to encourage the idea of a citizen's parliament, and not professional politicians.

Members are chosen in a national election. Voters select a party to vote for, and are presented with candidate lists by rank for each party. The seats are apportioned by the number of votes cast for each party. However, each party that receives more than 5 percent of the total votes cast receives seats in the Kilrete. Parties below the threshold do not receive seats.

The Kilrete is the most important institution of government in Alphistia. Its members propose legislation, debates bills, and decides the law of the land, taxes, and government finances. Its sessions are open to the public and broadcast on radio. A television program summarizes debates each week.

Alphistia's government: the Stat Rad (State Council) is drawn from the members of the party/parties in the governing coalition. When a Spor is named, he/she no longer votes in the Kilrete, and the second person on that party's list takes the Spor's place in the parliament.

Bills (a bill is called a "rekord") can be introduced by any Kilrete member, the Spor, or any member of the Stat Rad. After the rekord is introduced, it is referred to a committee for study and changes. A revised rekord is then voted on by the Kilrete. If rejected, it can be referred back to the committee for further changes, and

another vote is held. If the rekord is accepted by the majority, the rekord becomes “rit”, or law.

The Kilrete meets for two sessions each year. The opening of the Kilrete is in February and runs through May. It meets for one day in June for the National Day, but that is ceremonial. The second session starts in early September and ends in early December.

If a governing coalition falls apart, the largest party forms a temporary minority government. The former government acts as caretaker until the next scheduled election is held. If necessary, the Spor can be replaced with the next person on the largest party’s electoral list.

Chapter IV: The Spor

The Spor is Alphistia’s highest level official, elected by the voters every four years. The Spor is the member of the Kilrete whose party receives the most votes in each national election. That person no longer votes in the parliament, but heads the Stat Rad (Council of Ministers). He/she is the elected head of the government, equivalent to the prime minister in other countries. The Spor also acts as head of state, equivalent to the formal duties of a President or sovereign in other systems.

The Spor appoints members of the Stat Rad as cabinet members. These officials come from the parties included in the governing coalition. The proposed cabinet members are approved by the Kilrete as a whole at the beginning of the Spor’s new government.

Alphistia does not have a system of a strong executive. An individual can serve as Spor for two four year terms.

After that, parties must select another member as the top candidate on their electoral list. The Spor acts as national leader through the cabinet and the Kilrete, but is not able to issue executive orders with the force of law. The Spor is not able to veto legislation passed by the Kilrete, and does not indicate approval or disapproval of passed bills by signing or refusing to sign them. The Spor acts as the country's head diplomat in foreign relations, but cannot unilaterally order military action or recall ambassadors.

The Spor's primary duty is to formulate the government's official policies and programs and propose legislation, as well as administering the day-to-day governing of the country through the cabinet and its ministries.

If the Spor dies or resigns while in office, the second person on the largest party's list of Kilrete members becomes the Spor until the next scheduled election. In extreme circumstances, the Kirete can remove a Spor who has been indicted for criminal activity by a majority vote of all members, although this has not happened in Alphistia's history. Elected officials in Alphistia, including the Spor, do not receive immunity from criminal investigation or prosecution.

These limits on the Spor's power reflect Alphistia's system of parliamentary governance, and as an alternative to the strong executive role in some other systems, such as the USA or in Russia.

Chapter V: The Ministries

The Alphistian cabinet is officially known as the “Stat Rad” (State Council) but is commonly called the “Radek” (the name of the building where it meets). The cabinet consists of the Spor and the heads of each national ministry. Cabinet members are always elected Kilrete members. This is to prevent a Spor from appointing cronies as ministers, or to undermine the mission of a ministry by appointing a “fox to guard the henhouse”, as is common in other political systems.

Currently there are 15 ministries: foreign affairs, defense, justice, finance, planning, industry, agriculture, social services, health, housing, environment, education, culture, transportation, and communications. Except for the minister, all other employees of the ministries are members of the civil service. These employees are not appointed by the government but hired based on the results of a written examination and personal interviews.

The largest ministry is for Social Services, which has a broad area of responsibilities, including the social security system, housing, and many other aspects of social policy. The smallest ministries are for foreign affairs and defense, due to recent world history that has made connections with other countries less frequent, and Alphistia’s geographical isolation.

Each ministry administers the programs under its portfolio, spends its portion of the national budget, and formulates proposals and sponsors research for new programs and policies.

The State Council meets each week with the Spor to assess the implementation of the government’s policy. The Spor meets individually as needed with each

minister for details about policy and administrative issues. Each year the Spor and the Radek formulate the national budget, which is then formally presented to the Kilrete for adoption. The Kilrete consults with the Radek for any necessary changes and then votes on the final proposed budget.

Chapter VI: The Courts

The Alphistian judicial system is based on its basic law: the Constitution, and the Ritkoda, the national legal code, somewhat similar to the Napoleonic code as instituted in France. Alphistia does not primarily rely on case law or precedent as in systems derived from the British model.

The supreme court is called the Stat Kort (State Court) and its building is opposite the Radek on Republik Avena in Enteve. The Stat Kort consists of five judges, who serve until mandatory retirement at the age of 75 (this is true of all judges). The State Court's judges are not appointed by the Spor, cabinet, or Kilrete specifically. Instead, a candidate for a court's vacancy is proposed by the national council of judges, then interviewed by the Radek, including the Spor. If they agree through majority vote, the candidate is then voted on by the whole Kilrete. Judges in the lower courts are appointed by the justices of the Supreme Court. These procedures help to ensure an independent judiciary for the country.

The high court hears appeals from the lower courts and makes the final decision concerning guilt or innocence. It does not interpret the Constitution unlike in some other legal systems, since the basic law and the Ritkoda are considered very clear documents. Social issues are addressed via legislation, and in very rare instances, through revision of the Constitution, which also requires

a national referendum to approve any proposed changes.

Each province has its own local courts, and conducts trials for civil and criminal cases. Juries are not a feature of the Alphistian system. In less serious cases, a single judge will preside and determine guilt or innocence. In more serious cases, there are three judge panels which issue unanimous verdicts.

Cases are brought by prosecuting attorneys (the Prokurat) after assessment of the evidence and the necessity for a trial, based on investigation and police reports. The accused must be charged within 24 hours after arrest, and is entitled to a defense attorney to be present while under police questioning. Innocence is presumed from the time of arrest until the court decides its verdict during the trial, based on the presentation of evidence and testimony of witnesses. Financial assistance is provided to those who need help paying for defense lawyer fees.

In civil cases, the primary penalty is fines. In criminal cases, the penalty can be a fine, imprisonment, or both. There are two prisons in the country, both in rural areas, which emphasize rehabilitation instead of severe punishment. The death penalty is not used in Alphistia.

The "Lesenum Garda" (National Guard) consists of two parts: the national police, with officers and stations in each community, and the military, which maintains a small standing defense force, with a permanent officer corps and an army of volunteer soldiers.

Chapter VII: Local Government

Alphistia is divided into nine provinces: Sakazhavesa, Taveola, Dalvarne, Valeta, Morea, Opole, Branoe, Sioto, and Arden. The provinces are divided into towns and

villages. The primary organ of local government is the “Samente” (meaning council). Each province, town, and village elects its own Samente.

At the village level, a local council will have a minimum of three members. Councils for smaller towns have three to seven members, while larger towns have councils with up to 11 members. Alphistia has a unified election day every four years at the national, provincial, and community level. Unlike national elections, candidates run on a non-partisan basis.

Revenue for provinces and communities comes primarily from grants from the national government. There are no local income or value added taxes. Some local revenue comes from enterprise and property taxes, but the amounts are small.

Chapter VIII: Political Parties

Alphistia is a multi-party democracy, and up to ten political parties generally contest national elections. To be represented in the Kilrete however, parties must receive more than five percent of the total votes. In general, five parties meet this requirement. Seats are given to each party based on its total percentage of the vote. If a party receives more than 50 percent of the total, it will receive at least 50 percent of the seats, and not need to form a coalition with other parties in order to form a government. However, in Alphistia’s history, no party has yet achieved a majority result and coalitions have always been necessary.

The five main parties are:

Praksis (Praxis) - This has historically been the largest party in the Kilrete. It is a center-left social democratic party. It advocates state ownership of utilities, infrastructure, and natural resources, and the dominance of co-operative enterprises over private companies. It supports a fully developed welfare state, and is allied with Alphistia's trade unions.

Lesenum (Homeland) - This party generally receives the second highest number of votes. It has participated with Praksis in two unity coalition governments, and is the only party that is open to a potential coalition with the center right Frante Party. Lesenum supports a centrist political viewpoint on most issues, but in an Alphistian context. That means it is in favor of a developed welfare state, but is also supportive of private businesses participating in ownership of natural resources etc.

Pravikense (People's) - It is a left wing party that is allied with more radical trade union members and the agricultural cooperatives, as well as many students and intellectuals. It has been in coalition with Praksis in all governments since Alphistia's founding. Pravikense supports a fully cooperative economy over state ownership or private enterprise.

Verten (Greens) - This is Alphistia's Green Party. It has participated in the unity governments, but has not been in the coalitions formed after the last two elections. The Greens support a stricter application of environmental policies and the adoption of more environment friendly lifestyles by the general population.

Frante (Freedom) - This is the smallest party to regularly sit in the Kilrete, but has not been in any

coalition governments, although it is open to participation with any party. It is the most right wing party in the Alphistian context, meaning it is not radically conservative or overtly nationalist. Its biggest supporters are the owners of private companies and private farmers. It is openly critical of socialist tendencies in Alphistian society and argues for a friendlier environment for private enterprise. It supports universal social welfare programs that are not entirely state-operated and funded.

Other parties - there is a small Communist party and one for religious believers, as well as single issue parties that come and go during each election cycle. None have ever passed the minimum of five percent in total votes in any election.

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